

251 v. 5 = 8

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. V.

BOSTON, JUNE, 1896.

No. 1

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

CED. W. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

CONTENTS OF NO. 1.

JUNE DAYS	1
CONCERNING FRIENDSHIP	1
THE STILL HOUR	3
THE BIBLE CLASS	4
THE BOOK AND MAGAZINE CLUB	6
THE MOTHERS' COUNCIL	10
NOTICES	12

JUNE DAYS.

Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.

Over our manhood bend the skies;
Against our fallen and traitor lives
The great winds utter prophecies;
With our faint hearts the mountain strives,
Its arms outstretched, the druid wood
Waits with its benedicite;
And to our age's drowsy blood
Still shouts the inspiring sea.

Earth gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives
us,
We bargain for the graves we lie in;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking,
No price is set on the lavish summer;
June may be had by the poorest comer.

And what is so rare as a day in June?

Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilike a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and
sings;
He sings to the wide world, and she to her
nest,—
In the nice ear of Nature which song is the
best?

—*James Russell Lowell, "The Vision of Sir
Launfal."*

CONCERNING FRIENDSHIP.

"I call you not servants; . . . I have called you
friends."—JOHN XV. 15.

One religious denomination has done
honor to the spirit of Christianity by call-
ing itself the "Society of Friends." The
gospel would not be good news if it were
not a proclamation of good will or friend-
ship between heaven and earth. In draw-
ing men into harmony with divine order,
it draws them into happy relations with
each other. As the heavenly Father is kind
even to the unthankful and the evil, so are
we to be. As he sees something worth sav-

ing in the least and lowest and worst, so should we. As he is ever ready to forgive the repentant, so should we be, though the relapses should number seventy times seven.

But this doctrine of universal friendship does not forbid or discourage special friendships. Indeed, the first experience of love must begin with individuals. Jesus proclaimed universal brotherhood; yet even he had a choice of associates. While he felt compassion for the multitude, he admitted a few to intimate and confidential companionship. Among the twelve he was most free with Peter and James and John; and of these three one leaned on his breast at supper. It is also written that "Jesus loved Martha and her sister and Lazarus."

All this is humanly sweet; something in us responds. We, too, would cherish good will toward all the human family; we, too, have our favorites. There are some people whom we barely manage to endure, with many we live on terms of good understanding, yet except to a few we all wear masks. Very imperfectly do we read the thoughts and feelings and inner life of the nearest and dearest. Indeed, we hardly read our own. Yet the most delicious pleasure of existence is generous, unquestioning, confiding, restful friendship.

Is friendship of this sort an old-fashioned virtue? Is it in danger of becoming one of the lost arts? Probably there was never so much benevolence as now, never so much general, diffused kindness. But this very growth of public spirit makes individual attachments more difficult. The modern spirit urges us to seek the highest good of everybody. And one effect is to prevent our caring much for anybody. Then, again, people are becoming rather numerous, and life is crowded with activities which leave us little leisure for being together.

But what is friendship? Here is Milton's definition: "A most intimate union of two or more individuals, cemented by an interchange of good offices." Voltaire calls it "a tacit contract between two sensible and virtuous persons." An unspoken contract it may be, yet it is as real as marriage; and the breach of it by either party works a similar sort of misery. I think it was Richardson, the English novelist, who had a friend in his own son; and the two lived and worked together in such harmony that

the father called their union "a compound man." This falls in with the Arabic definition of friendship,—*"one soul in two bodies."* Such, also, is the Christian conception of society,—*one soul in many bodies.* This is what Paul means by "unity of spirit." It is also true Americanism. *E pluribus unum*,—From many, one.

A Hebrew proverb says, "He that would have friends must show himself friendly." It is far more important to be a friend than to have one. The moment we grow exacting of regard from others, selfishness has given friendship a wound that draws blood. Whatsoever I would that others should be to me, let me be *that* myself, and I shall deserve a friend. We are apt to think of the qualities we should value in a companion: it may be a more profitable investment to cultivate these qualities in our home garden. As occasion offers, we shall find it more blessed to give than to receive. But a true and generous heart must be a rich possession, even if nobody in town is bright enough to know of its existence. One is sometimes asked, "How do you enjoy *yourself*?" I think it a most searching question,—a question like the day of judgment. What sort of company do we keep when we are all alone?

Dr. Johnson says the greatest benefit one friend can confer on another is to guard, excite, and elevate his virtues. He who can do me that kind of service is my good angel. In his presence I become more a man. He not only gives me himself, he gives me my own better self: he is an organ of the pure spirit. But we are not helped in this way by every good person: probably it is a matter of temperament. Emerson says, "One man pins me to the wall: with another I walk among the stars." I suppose the general principle of benevolence requires that we should do our best to brighten the day for every one we meet, even if a shadow falls on ourselves; but it is never easy to carry on a one-sided conversation nor to furnish vivacity enough for two.

I think mutual respect is the source of this better sort of influence. But respect is produced and kept alive only by the discovery of qualities that deserve respect. The nobler people are, the more help they give and get. And it is likely that the most rapid progress in wisdom, virtue, and every

kind of excellent quality and divine faculty becomes possible only to those who are already farthest on and highest up.

Deep friendships are therefore impossible to shallow natures. There are whole communities where noble human relations are unknown; where life has little dignity or delicacy; where all behavior is coarse, and fine things are not said, because they are not thought; and where people cannot give each other many rich satisfactions, because they are spiritually poor.

Just because the richest satisfactions come from the interchange of spiritual goods, the most beautiful friendships require open communion or a certain mutual transparency. If we cannot "talk with naked hearts together," if we cannot speak to each other of what lies deepest, if we shrink back into silence or fly off into banter when sacred themes come in sight, our acquaintance is superficial. My friend must be communicative. I cannot love a sphinx, nor a man who affects me like a conundrum. Yet, if he finds it difficult to be free with me, it is quite as likely to be my fault as his. There are two stanzas of "In Memoriam" which touch the quick:—

"How pure at heart and sound in head,

With what divine affections bold,

Should be the man whose thought would hold
An hour's communion with the dead!

"They haunt the silence of the breast,

Imaginations calm and fair,

The memory like a cloudless air,
The conscience as a sea at rest."

But is it not a pity that our friends must die before we can realize the sacredness of relationship with them? If the truest friendship calls for the possession of the best qualities and the activity of the higher qualities, if it includes an exchange of recognitions and services between those who love each other because they also love the true, the beautiful, and the good, then we need the same "divine affections bold," the same standard of purity and reasonableness, in our intercourse with the living as when we would commune in thought with those disembodied ones who "haunt the silence of the breast." Whatever signals may be possible or fancied between this state of being and the invisible realm of the departed, we know that *all friendship is in the nature of spirit-intercourse*. And angelic life can live

and thrive only upon angelic food. "Shall we know each other there?" Ah, would to God we could know each other here! And to know each other, here or there, we must be our best.

True friendship is a religious experience,—a holy sacrament. It is a refining and enrichment of mind and heart, and a preparation for larger living and wider relations with spiritual beings. Yes, that is the central thing: we are to meet as pure spirits; and this should be a kind of apprenticeship for heaven. To know and trust and love one human being ought to help us to such a way of thinking and feeling as would lead up to pure universal fellowships. For, since there is no true love for any which does not widen and deepen the principle of love itself, we "learn by a mortal yearning to ascend" to the immortal. We shall know when our relations with each other are orderly and pure by this test: they will help us toward the perfect Good. They will deepen into that uniting spirit and hidden life which Jesus prayed that his friends might share: "That they all may be one; as thou, Father, art in me, and I in thee, . . . that they may be one, even as we are one."—*Charles G. Ames*.

THE STILL HOUR.

—
TRUST IN GOD.

O Thou, in all thy might so far,

In all thy love so near,

Beyond the range of sun and star,

And yet beside me here,—

What heart can comprehend thy name,

Or, searching, find thee out,

Who art, within, a quickening Flame,

A Presence round about?

Yet, though I know thee but in part,

I ask not, Lord, for more:

Enough for me to know thou art,

To love thee and adore!

Oh, sweeter than all else besides,

The tender mystery

That like a veil of shadow hides

The Light I may not see!

And dearer than all things I know

The childlike faith shall be,

That makes the darkest way I go

An open path to thee.

—*F. L. Hosmer*.

For my own part, I believe it is a universal law, which prevails in the furthest nebula just as much as here on earth, that any one who is simply desirous of doing good or being right, and who feels the need of the right spirit, can put himself in the attitude of reception, and, if he waits on God to have his higher strength renewed, by that act and attitude opens a channel upward, through which currents of divine life will enter his soul.

To pray for daily bread is not to say any special words to God, but to put yourself into relation with him by positive acts of submission, trust, aspiration, dependence. A man may pray for daily bread without knowing it. If his soul is in the right attitude, that is prayer. He may use words or not: that is of less importance.

He who stands in the spiritual position of receptivity toward God and good will toward man may be said to pray without ceasing, though he responds to no liturgy and goes to no prayer meeting.

All real prayer opens a channel to God; and, while the channel is kept open, the laws of the universe guarantee to us as to the farmer that our meadow, like his, shall not be burned up by any summer drought.

The use of words in prayer is to keep the mind in this attitude. Words often have a great power to give direction to thought and feeling. They are the rudder by which we steer the ship. If there is no wind, the rudder cannot move the ship; but, when it is moving, the rudder will guide it, and keep it in the right course.

Therefore, when we say, "Give us this day our daily bread," let us ask for what we really need. Our needs differ, as our temptations differ, according to our different characters, circumstances, trials. You may have daily temptations which are none to me. I may have those which are no temptation to you.

"Daily bread" means, I think, necessary bread,—whatever is necessary to give us strength for our work in the world.

This petition, when we utter it, implies and renews the conviction that without God we are nothing; that our life flows into us evermore from him. But, to get its full sig-

nificance, we must unite it with that other saying of Jesus, that "man does not live by bread only, but by every word that proceeds out of the mouth of God." When we ask for "daily bread," we ask for all things necessary to enable us to live happily, usefully, peacefully, in the day which is before us. Not only the body needs daily bread, but the mind, the heart, the spirit, need to be fed daily, in order that we may live aright. If the body does not receive its daily food, it is starved. But, even so, the mind is starved which is not fed with truth and knowledge. When we say, "Give us our daily bread," if we think only of the bodily food, we omit the most important part of the petition.—*James Freeman Clarke, "Sermons on the Lord's Prayer."*

THE BIBLE CLASS.

JESUS RETURNS FROM THE BORDERS OF SIDON.—WHAT HAPPENED DURING THE SOJOURN IN DECAPOLIS.

After the healing of the Syro-Phœnician woman's daughter, Jesus resumed his journey. According to Edersheim, he had spent the days required for the observance of the passover in the house where he had been staying; but the effort to obtain privacy had been fruitless. Apparently, he made a détour through the territory of Sidon (not the town), and descended, "probably through one of the passes of the Hermon Range, into the country of the tetrarch Philip."

Mark says that he went "through the midst of the borders of Decapolis" to the eastern or south-eastern shore of the Lake of Galilee.

Edersheim adds: "It will be remembered that the Decapolis or confederacy of the ten cities was wedged in between the tetrarchies of Philip and Antipas. . . . Their ancient monuments show in which of them heathen or Greek divinities were worshipped. . . . They were subject only to the governor of Syria, and formed part of Cœlo-Syria in contradistinction to Syro-Phœnicia. . . . The district and all its surroundings were essentially heathen."

If Jesus had thought for a moment of leaving his own country altogether, and carrying his gospel message elsewhere, this

was probably the time when he relinquished the idea entirely.

Here, in Decapolis, he was comparatively safe from the jealousy of Herod Antipas; that is, he would have been safe, had it been possible to keep him from the crowds who sought him out. Peter seems to have been with him (as we may infer from the minuteness of the account and the exactness of the geographical allusions). Matthew's account is probably second-hand; and Luke omits altogether the visit to Syro-Phœnicia and the subsequent events, though he notices the part which Herod plays in the history.

Peter was alive to the danger threatening Jesus, twice using such expressions as these: "*He could not be hid*"; and, again, "*And he charged them that they should tell no man: but so much the more he charged them, so much the more a great deal they published it.*"

The latter expression was on the occasion of the healing of the deaf and dumb man in Decapolis. The friends of the sufferer "beseech" Jesus to "lay his hand upon him." The dumbness does not seem to have been complete, but to have been caused by the deafness, which was therefore probably the result of disease, and not congenital.

There are several interesting things in this story.

First, the man was a heathen (in all probability).

Jesus "took him aside from the multitude, privately" (perhaps he thought it would be possible to keep this cure a secret); he "put his fingers in his ears; and he spat and touched his tongue" (the use of saliva was a recognized means of cure among the Jewish rabbis); "and, *looking up to heaven, he sighed*" (the only place in the Gospels where this word is used, although in Mark viii. 12 another word is translated "sighed deeply"), "and saith unto him, Ephphatha! that is, Be opened!"

The look up to heaven must have been in prayer; but what did the sigh mean?

We can only conjecture here; but it can scarcely be irreverent to think it *may* have signified the deep sorrow that came over him at the thought of all he had wished to do for the Gentiles, of the ears and tongues whose spiritual deafness and dumbness he had longed to heal, and now, like a dark

cloud, he saw the fate approaching which crushed and annihilated this hope.

The "Ephphatha" is like the "Talitha cumi" of the story of raising the daughter of Jairus. The feeling and expression which Jesus put into the word made the word itself seem wonderful. A translation was not the same to Peter (who heard it). He must give the word itself.* Observe that Peter was present at the raising of Jairus's daughter. Neither Matthew nor Luke, who both tell the story, repeats the Aramaic phrase. They are satisfied with the translation,—"*Maiden, arise!*"

"Abba," for "Father," is another of these untranslatable words, and "Rabboni!" when Mary recognized Jesus at the tomb.

The "Ephphatha" of Jesus has, however, another beautiful and significant meaning. It is the word used in Isaiah xxxv. 5, "Then shall the ears of the deaf be unstopped, . . . and the tongue of the dumb sing,"†—a Messiah prophecy.

We see, therefore, that this story belongs to those infinitely precious fragments of the history of Jesus which throw a light upon the thoughts and feelings which lay at the bottom of his heart. We may class it, that is, with other stories of his coming in contact with *foreigners*, where, showing something more than benevolence,—deep emotion and a certain degree of excitement,—we are admitted into the inner life of Jesus.

We may therefore place the Ephphatha story in the same list with the conversation with the woman of Samaria, with the healing of the centurion's servant, the visit of the Greeks at Jerusalem, the driving of the money-changers from the court of the Gentiles; and we may now add even the story of the Syro-Phœnician woman,—at first sight a seeming exception.

Listen to the expressions used by Jesus on these occasions: "I have meat to eat that ye know not of"; "I have not found so great faith, no, not in Israel"; "O woman, great is thy faith"; "The hour is come that the Son of Man should be glorified."

After this story Mark relates a second feeding of the multitudes. Edersheim

* See sermon by James Freeman Clarke, "Untranslatable Words," in "Every-day Religion."

† I hope that students will read this chapter.

thinks that *these* multitudes were of the same heathen population, the first being Jews on the way to the passover. Mark, always minute and exact, helps us here. In the first story the people sat upon the "green grass." It was now some weeks later, and the grass was parched; and they sat upon the *ground* or *earth*. Jesus gave thanks, blessing the bread as he had done on the first occasion. Edersheim notes that on two or three occasions Jesus brings a certain period of his ministry to a close by a sort of feast or public entertainment.

It has always been a question whether the loaves and fishes were miraculously multiplied or whether some simple natural cause should be adduced for the sufficiency, even abundance, of the repast. Each student must decide this question for himself.

We may remark, however, that the "baskets" here mentioned (filled with broken pieces) were not the small wicker hand-baskets of the first story, but large hampers for packing. The Greek word is different in the two passages.

Jesus then entered into a boat, and went with his disciples to Dalmanutha.—L. F. C.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or

pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper books* are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

It is requested that each mother desiring "Gentle Measures in Training the Young" shall write her own request, and also state the number and ages of her children.

It is contrary to our rules to send requests for anything but reading matter. Those who infringe this rule will be dropped from our list.

These books are offered only to those who have not other means of procuring them. Those able to buy, or living in or near a town with a public library, are not invited to send requests.

We ask as a special favor that the friends who offer books would kindly revise their lists before sending them in. We prefer not to print an offer of any book which would not be suitable to place in the hands of young people between twelve and twenty years old. Offers of standard works and educational books we are glad to print. Harmless light literature had better be sent directly to correspondents.

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 3 Brewster Street, Cambridge, Mass. Old correspondents will please address the members to whom they have for-

merly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the *first* request.

Educational.

Pinnock's "Goldsmith's Greece"; Pinnock's "Goldsmith's England"; "Pictorial History of the United States"; Worcester's "History"; "History of England," Berard; Harper's "School History"; Franklin's "Written Arithmetic"; Colburn's "First Lessons in Arithmetic"; "Elements of Algebra," Loomis; "Rudimentary Treatise on Civil Engineering"; "Common School Book-keeping"; "First Principles Chemical Philosophy," Cooke; "Elderhoist Blowpipe"; "Analysis"; Galloway's "Qualitative Analysis"; Herschel's "Outlines of Astronomy"; "The Stars and the Earth"; Morison's "Questions in Geography"; Mitchell's "Geographical Question-book"; Somerville's "Physical Geography"; Hazen's "Complete Spelling-book"; Worcester's "New Pronouncing Spelling-book"; Harper's "Third Reader"; Swinton's "Primer and First Reader"; Swinton's "New Language Lessons"; "English Composition," Dalglish; "How not to Teach"; "Handbook to the Mastery of Languages Series"; "Compendium of English Literature"; "English Synonyms"; "Introduction to Young Ladies' Reader"; Parker's "Aids to English Composition"; "Common School Literature," Westlake; Appleton's "Fifth Reader"; Sargent's "Standard Speller"; Gilman's "General History"; "International Law," Woolsey; "Treatise on Punctuation"; "Class-book of Etymology"; "New First Music Reader"; Mason's "Normal Singer"; "Rudimentary Architecture"; "Rudiments of Art of Building."

Religious.

Doddridge's "Rise and Progress of Religion in the East"; "Doctrines of Christianity," W. G. Eliot; "The Homeward Path"; "Lessons on Morals of Christian Evidences," Whately; "Formation of Christian Character," Ware; "Altar at Home"; "Sermons from the Fowls of the Air"; "Doctrines of Christianity," Dunlap; "Christian Worship"; "Manual of Devotions"; "Lectures on the History of Christianity"; "Recititude of Human Nature."

Juvenile.

"Henry and Bessie, or What they did in the Country"; "Amy's New Home"; "George's Journey to the Land of Happiness"; "Little Lessons for Little Learners"; "Alice's Adventures in Wonderland"; "Ernest" (a true story); "One Little Rebel."

Fiction.

"Dombey and Son," Dickens; "Christie Johnstone," Reade; "The Three Clerks," Trollope; "The Pilgrims of Walsingham," Agnes Strickland; "The Potiphar Papers," Curtis; "Redgauntlet," Scott; "Robinson Crusoe"; and a good many paper-covered novels for light reading.

Miscellaneous.

"Celebrated Salons," by Madame Isay, and "Parisian Letters," by Madame Girardin; "Our Poor Relations: A Philozoic Essay"; "J. R. Lowell," by H. R. Haweis; "How to help the Poor," Mrs. Fields; "Biographical Stories," Hawthorne; "Succession of Forest Trees and Wild Apples," Thoreau; "Studies in Longfellow," Gannett; "Paul Gustave Doré," F. H. Norton; "Life of Frederick the Great," Macaulay; "Maintenance of Health"; "Food and Feeding"; "First! A Talk with Boys," Drummond; "From a New England Hillside," Potts; "Evangeline," Longfellow; "Lars, a Pastoral of Norway," Taylor; "Under the Old Elm," Lowell.

Books offered by the Portsmouth Branch. Address Miss Edith T. Blake, 70 Market Street, Portsmouth, New Hampshire.

"The Crofton Boys"; "Life of John J. Audubon"; "Donovan"; "Won by Waiting"; "Interference"; "Parlor Annual," 1844; "Jaques"; "Scenes from Christian History"; "Woman as she should be"; "Mother at Home"; "The President's Daughters," Miss Bremer; Frank Leslie's *Pleasant Hours*.

Children's Books.

"Harriet and her Cousin, or Prejudice Overcome"; Baker's "American School Music Book"; "I'll be a Gentleman"; "I'll be a Lady"; "The Garden"; "Child at Home," J. S. C. Abbott; "Mt. Holyoke"; "The Travels of Henry and Maria."

Educational.

Greenleaf's "Arithmetic"; Emerson's "Arithmetic," 2 copies; Colburn's "Arithmetic," 2 copies; Colburn's "Algebra"; Bailey's "Algebra"; Thomson's "Day's Algebra," with Key; Walker's "Geometry"; "Elements of Plain Trigonometry"; Andrews's "Latin Exercises"; Weld's "Latin Lessons and Reader"; "Viri Romae"; "Mt. Vernon Reader"; "Sequel to Analytical Reader," Putnam; Comstock's "Young Botanist"; "Young Ladies' Class Book"; Mitchell's "Geography and Atlas"; "Conversations on Common Things"; Ladreyt's "Chrestomathie Française"; Porter's "Rhetorical Reader"; Comstock's "Chemistry"; "Thoughts for a Young Man," Horace Mann.

For the following books address Box 305, Concord, Mass.: Wilson's "Fifth Reader"; Hillard's "Fifth Reader"; McGuffey's "Sixth Reader"; Davies's "Algebra"; Eaton's "Common School Arithmetic," 2 copies; Meserve's "Book-keeping"; Allen's "Introduction to Latin Composition"; Frieze's "Virgil"; Harkness's "Cæsar"; Underwood's "Handbook of English Literature" (American Authors); Strong's "Our Country"; Baker's "A Winter in India"; Lubbock's "Pleasures of Life"; Longfellow's "Hyperion" and "Outre-Mer"; "William Morris, Poet, Artist, Socialist."

The Albany Branch offer the following. Address Miss Mary E. Hawley, 158 Elm Street, Albany, New York. *Good House-keeping*, 1894-95; *Cosmopolitan*, 1893-95; *Outlook*, 1896; *Journal of Education*, 1896; also Scott's novels.

Mrs. F. H. Chapman, Jamestown, North Dakota, offers the *Unitarian* for 1896.

Miss S. L. Kimball, 2 Brown Street, Salem, Mass., offers "Reveries of a Bachelor," and the *Unitarian* for 1893, 1895, 1896.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from:—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;
Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

The Book Club secretary ventures to suggest that, if all those who are able to pay postage on the books for which they ask would do so, they would probably themselves receive more books, without mentioning the advantage to others unable to pay postage.

I should like very much to become a subscriber to *The Cheerful Letter*, as I have six children, all in need of good literature. Whatever is sent to me I shall read and pass on to others. My boys are quite anxious to get a copy of "The Civil War"; also *Dumb Animals*, *Every Other Sunday*, and *Youth's Companion*. For myself I should be delighted to receive "Stepping Heavenward." We are members of the Christian church. My two girls, Mollie and Della, also like religious reading. Mrs. J. M. Carter, 326 32d Street, Olympia, Washington.

Sheet music and music readers can be used to good advantage by Mrs. J. B. Kline, 1618 West 6th Avenue, Topeka, Kansas.

Miss Violet I. Cairns, Midland, Marquette County, Wisconsin, asks for "Hamlet" and "Faust."

(Faust in the original or a translation?)

Mrs. Mattie A. Leach, Midkiff, Sabine County, Louisiana, will be very thankful for a mental arithmetic, McGuffey's Third and Fourth Reader for her children, and any reading matter for herself.

The first volume of Mrs. Lydia M. Child's "Letters from New York" is particularly desired by Miss Mary H. Pittenger, Art, Clay County, Indiana.

Longfellow's and Tennyson's "Poems," "Pilgrim's Progress," and "Ben-Hur" will be gladly received by Mrs. M. J. Snyder, Brush Valley, Indiana County, Pennsylvania.

I have been receiving our dear little paper nearly a year now, owing to some one's kindness; and I am very grateful. We are living on the Texas frontier. My nearest neighbor is a mile away; and often a week at a time passes in which I do not see any one, only my family. I am an invalid, and only those who love reading and are shut in can tell how one appreciates even an old magazine or paper. I should be glad to receive any reading matter, and have a son of fifteen and one of eleven who are very fond of history and of natural history. Yours in Christ, Mrs. Kate Nofstger, Genoa, Texas.

Poetical works and books treating on botany will be thankfully received by Mrs. S. E. Bock, Creswell, Oregon.

Dear Cheerful Letter Friends,—I have long thought I would write my thanks to those who have been so kind as to send reading to my family. It has been passed around, so that others have enjoyed it also. May many be the pleasures of the dear Christian friends! Would some one send *St. Nicholas* to my boys, which would be thankfully received by Mrs. Eleanor Puckett, Powder Mills, Kentucky.

Mrs. Mary E. Roy, Washington, Louisiana, asks for "Stepping Heavenward," "Light out of Darkness," and "Homeward Path."

Mrs. Eliza Aderhold, Sobel, Cheatham County, Tennessee, living in a very poor neighborhood, finds it difficult to get sufficient good reading for their Sunday-school, and would take it kindly if suitable reading could be sent.

Mrs. Hannah Thompson, Walnut, Kansas, an elderly and lonely widow, will be glad to receive reading matter.

Miss Evelyn Flagg, Colusa, California, asks for "Armada," "Foul Play," "Dead Secret," or "Poor Miss Finch."

Several requests for books, having been sent to the editor instead of to the Book Club secretary, cannot be printed this month.

The editor would be glad to receive more offers of current numbers of the *Outlook* and the *Christian Register*. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

The Book Club secretary asks those who send for books to be kind enough to observe the rule in regard to references. Several people have lately written to ask for books which were offered in the Book Club; but, on the givers consulting Mrs. Nichols, it was found that no reference had been sent.

Please remember, also, that the Cheerful Letter Exchange has for one of its objects the sending of books to those who live in remote places, where books are scarce, and sometimes cannot be obtained except from us. Do not ask us for books for libraries in Roxbury and Boston, nor for individuals in these localities. Supply these wants through churches, Lend a Hand Clubs, etc., in the neighborhood. We cannot cut off the supply from those who live miles away from any church, school, or library of any kind; and next to these come small towns where there is no public library. Near Boston an effort to obtain books is all that is needed. Indeed, there are branches of our Public Library in all the adjacent towns now annexed to Boston.

Will receivers of books also remember that we hope they will make their books go as far as possible by lending, and so make a beginning of a public library out of three or four books? When there are half a dozen people in one town who read *The Cheerful Letter*, do not all write at once for the same book, but agree among yourselves that one shall be librarian, and collect the books at one place. It would be much more advantageous to have twelve books, all different, than three copies of "Uncle Tom's Cabin," five of "Stepping Heavenward," and four of "Gentle Measures in Training the Young."

We call attention of the young people who receive or read *The Cheerful Letter* to the following request. We should like to receive personal letters from them instead of only hearing of them in the following way: "Mrs. Smith would like to receive reading for herself and six children."

Any young person (girl or boy), between twelve and twenty years old, is invited to write to us a short letter, telling something about himself or herself. Address these letters to Mrs. Nichols, the secretary of the Book Club, 3 Webster Street, Allston, Mass. Be sure to give your own full name and address, and your father's or mother's name and address.

To explain what we want to hear from you, we will suggest some subjects to write about. Describe your home and neighborhood; how you occupy yourself through the day; your age, and the names and ages of your brothers and sisters; whether you go to school, and, if not, what opportunities for study you have at home; what periodicals you are receiving through *The Cheerful Letter*; if there are churches or schools anywhere near you; whether you would like to correspond with any young person of your own age in another part of the country; what are your favorite books and favorite pursuits.

These letters will be printed in *The Cheerful Letter*, so far as there is room for them.

The full-grown readers of *The Cheerful Letter* will confer a favor on the Book Club secretary by sending her a postal card and letting her know how many and what books they have received through *The Cheerful Letter*, and what periodicals they are receiving at present. This is intended especially for those who have not received much. We fear that there are some people who ask once or twice for a book, and perhaps do not receive it, and then never ask again, and so receive almost nothing, while others ask and receive often.

THE MOTHERS' COUNCIL.

SATISFIED.

When I behold my work undone,
My life grown gray with petty care,
My jewels hid in uncut stone,
My dreams and visions lost in air,

I am not sad. I try to see
The greatness of life's meanest task.
The mother's wearing crown may be
The golden diadem I ask.

These trembling lips could not repeat
The spirit's song. I must be dumb.
Who knows, when work is all complete,
But silent lives to music come!

The jewels flash, the lights are gay,
When singers stand to serve a king;
Yet they who serve the best are they
Who gladly wait his will to sing.

EDITH WILLIS LINN.

For the Cheerful Letter.

THE FEEDING OF YOUNG INFANTS.

The best possible food for a young infant is that which nature has provided.

There are only two causes which should prevent a mother from nursing her child:—

1. If her own condition is such that her health will be seriously injured by nursing her baby.

2. If her milk is of poor quality, so that her child cannot be nourished by it.

In deciding either of these points, a physician should be consulted.

We will assume that the infant of whom we are speaking is a nursing baby.

During the first month of the child's life he should be nursed every two hours during the day-time and every three hours at night.

During the second month he may be nursed every three hours by day and every four hours by night.

After this a mother can train a healthy baby to go without nursing from eleven at night until five in the morning: then nurse him every three hours during the day. Increase slightly the time between his meals until, when six months old, he will need to be nursed at intervals of four hours only, and will sleep all night without requiring anything except perhaps a sip of water.

During the first four months of the child's life he ought not to take anything but milk,—not even the most delicate of the prepared infants' foods. At four months' old there is a change in the child's stomach, and some kinds of infants' food are not injurious. But, if the baby is thriving on his previous diet, there had better be no change.

Although no food should be given, all babies need an occasional drink of water, which may be given in a teaspoon. Milk alone does not satisfy the thirst. If there is any doubt of the purity of the water, it

should be boiled for fifteen minutes and then cooled. This boiled water should be kept in a bottle corked, and prepared fresh every day.

We will now consider a baby that cannot be nursed. The best substitute for the child's natural food is cow's milk mixed with water, or, if attainable, cream and water. It is no longer considered preferable to use the milk of one cow only.

The first condition is that the bottle shall be kept *perfectly clean*.

On no account whatever use a bottle with a tube. These tube bottles are forbidden by all good physicians, and are never used by institutions for infants' hospitals or asylums of good repute.

A black rubber mouth-piece drawn over the neck of the bottle is best. The hole in the mouth-piece is a very important point. It should be neither too large nor too small. If too small, the milk will come slowly, and the child will strain in drawing it. If too large, it will come fast, and the child will choke. If a little too large, a bit of clean linen laid in the mouth-piece will correct difficulty.

The best way to clean a bottle is with a little uncooked rice. Partly fill the bottle with warm water, pour in the rice, and shake it up well. This will remove every particle of milk adherent to the glass. Most people also rinse the bottle and mouth-piece with water in which a little soda has been mixed, and then rinse it in clear water again. Pass a fine straw or wire through the hole of the mouth-piece, so that no milk may be retained. It is convenient to have two bottles and two or three mouth-pieces; but they should be thoroughly cleaned as soon as used, never allowed to stand. If the child does not take all the milk, it should be thrown away.

The proportion of milk and water is as follows: For a very young infant, half milk and half water, the water having been previously boiled. Most people add a little milk sugar rather than common sugar, but some children require a little salt rather than sugar. If cream is used, add more water and less cream.

If the milk comes directly from the cow, it will not need to be sterilized, but only to be covered and placed in a refrigerator.

If it comes from a distance, it should be sterilized by being placed in a bottle with the neck left open, and set in a kettle of boiling water, the boiling water rising a little higher in the kettle than the milk does in the bottle. Prepare enough in this way to last until the fresh supply of milk arrives. Let it stand twenty minutes in the boiling water, then cork the bottle with a plug of absorbent cotton, and set it in a cool place for use. It is best to add a little lime-water; about two teaspoonfuls.

The preparation should be warm when given to the child, but not hot. The bottle should never be allowed to lie in the child's bed. Each meal should occupy about ten minutes, not more than fifteen; and the bottle should then be removed, and any milk remaining in it should be thrown away.

It is sometimes quite dangerous to leave milk in the bottle longer than fifteen minutes. Some chemical change occurs, not perceptible to the smell or taste, and from this cause children have had cholera infantum. By sterilizing the milk, this danger is probably diminished; but it is best to run no risk, and therefore the rule is,—never leave the bottle more than fifteen minutes in the child's bed.

After the age of four months the child will not be injured by the infants' foods so dangerous before that time; but, if it thrives on the milk diet, it is best to make no change.

In any case, and even with a child over six months old, the greatest care should be taken not to wean it during the summer months. Should the mother be able to nurse it half the time, its life may be saved by that means. A child will often thrive if alternately nursed and fed,—one meal being of cow's milk, and the next of breast milk.

In our next number we hope to give some advice in regard to feeding an infant *over* six months old. We shall probably print this article as a tract, and will send some copies to any one who can make good use of it. Address "The Mothers' Council of *The Cheerful Letter*," care of Miss L. Freeman Clarke, Jamaica Plain, Mass. After June 10, Magnolia, Mass.

IMPORTANT NOTICES.

There will be no meeting of the Cheerful Letter Exchange in June. Notice of the next meeting will be given in *The Cheerful Letter*.

The personal address of our treasurer, Miss Louise Howe, will be Box 21, Nahant, Mass., until farther notice. But subscriptions may be sent to her or left for her at 25 Beacon Street, at any season.

The editor's personal address will be Magnolia, Mass., from June 10 until the last of September. She would kindly request the friends of the Cheerful Letter Exchange to send their subscriptions and changes of address to Miss Howe, not to her; and offers of books to Mrs. Nichols, the Book Club secretary, according to directions on this page.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

The editor has received from a friend an offer of the *New England Magazine* and *McClure's Magazine*, to be sent regularly each month. For these magazines address Miss L. Freeman Clarke, Jamaica Plain, Mass.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

CHARADE.

If my *first* you try to be,
Blessings will attend you.
And my *second* you will see
Many a friend will send you.

Now, my *whole*, a welcome guest,
Often comes to greet you.
In simple black and white she's drest,
All fittingly to meet you.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, Box 21, Nahant, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.